



Tolerance Values Education in Javanese Traditions in Baru Manis Village

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Abstract

Baru Manis village community has three beliefs, namely Islam, Christianity, Sapta Darma, these three beliefs are tolerant of each other in tradition. So, that the aim of the researcher is to find out the forms, values, and implementation of traditions that exist in the Baru Manis community. This study uses a qualitative descriptive approach. The data sources are primary and secondary. This research data collection method is observation, interviews and documentation. Data analysis techniques are data collection, data reduction, presentation, drawing conclusions/verification and triangulation. The results of this study indicate that, First, the forms of tradition that exist in Baru Manis Village, namely the salvation tradition, the Suronan Tradition, the wedding ceremony tradition, the Kenduri tradition, the tradition of giving birth to babies and the tradition of visiting graves. Second, the Values, namely Growing Empathy Between Religions, Growing Cooperation Between Religions, high principles of mutual cooperation and mutual empathy. Third, the implementation of the tradition, namely salvation is carried out to get the blessing of God, the Suronan Tradition. The contents of this ceremony are generally saying prayers to God, the tradition of the wedding ceremony is to determine auspicious days, put on tarub, get married and celebrate.

A. Introduction

Living in that world is full of all kinds of differences. Humans are born with all kinds of differences, starting from ethnicity, religion, race and customs. Understanding a difference in a broader context of life must be able to be seen in an open lens (Yamin & Aulia, 2011).

The Indonesian nation is a nation that has a variety of diversity (Nugraha, 2020; Prastyawati & Hanum, 2015; Ulya, 2016). Religion, belief, language, customs, regional cultural orientation and outlook on life are the diversity of the Indonesian nation. If broken down in more detail, the Indonesian nation has talents, character, character, hobbies, level of education, skin color, economic status, social class, rank and position, variants of religion, ideals, perspective, life orientation, organizational loyalty, age level, different professions and occupations (Warsah, 2017).

Each social category has its own internal culture, so it is different from the internal cultural tendencies of other social categories. If mapped out more theoretically, the Indonesian nation from a cultural and structural point of view reflects a high level of diversity (Najmina, 2018; Rosyada, 2014; Yulianto & Arief, 2015).

The basis of our country's ideology is Pancasila, the first precept which reads the YME Godhead. This precept instructs all of us Indonesian people to have faith in God Almighty as the main foundation for living life. Religious issues are also explained in article 29 paragraph 2 which reads:

The state guarantees the freedom of every citizen to embrace their own religion and to worship according to that religion and belief. The implementation of tolerance is a necessity in the context of building the future of the nation so that the country's goal of security, peace and prosperity can be realized to the fullest. "Misrami said that there are two ways of viewing tolerance, namely concessions based on state authority (permission conception) and conceptions based on culture and the will to build understanding and respect for others (respect conception). In this case, Forst prefers the second conception, namely tolerance in the context of democracy must be able to build mutual understanding and mutual respect amidst diversity of ethnicity, religion, race and language (Zuhairi, 2010).

From a historical point of view, the idea or idea of forming multicultural education emerged along with various movements for upholding the civil rights of the people which had implications for changing the education system globally. Multicultural education is a way of looking at reality and a way of thinking, ethnic groups, races and cultures (Dinas Pendidikan dan Kebudayaan, 2007).

Here it can be understood that Indonesian society consists of several religions and many tribes, which are very pluralist. Thus, the search for alternative forms of education is absolutely necessary. That is a form of education that seeks to preserve the culture of a society and transfer it to the next generation, cultivate values, cultivate friendship between people of various ethnicities, races and religions, develop an attitude of mutual understanding, and practice openness and dialogue. This form of education is offered by "many experts" in order to anticipate religious conflict and lead to lasting peace, which is then known as "tolerance education".

For that purpose, education is considered as an important instrument in inculcating the value of tolerance. This is because "education" is still believed to have a major role in shaping the character of each individual it educates and is able to become a "guiding light" for the young generation that will continue the nation. In this context, religious education as a medium for people's awareness needs to build an inclusive and pluralist theology, for the sake of the harmonization of religions which is the need of today's religious community.

It is a consideration that one of the roles and functions of religious education is to increase tolerance in the diversity of people with their own religious beliefs, and to provide the possibility of openness to study and question other religions to the extent of cultivating an attitude of tolerance.

Alex R. Rodger stated that "religious education is an integral part of education in general and serves to foster the necessary understanding for people of different faiths, as well as to strengthen the orthodoxy of the faith for them". This means that religious education is a vehicle for exploring the nature of religious beliefs in the educational process and specifically questions the existence of a part of faith education in society. Thus, religious education should be able to reflect the problem of pluralism, by transmitting values that can foster tolerance, openness and freedom in the younger generation (Roger, 2008).

The explanation above can be understood that through the education system, a pluralism-based tolerance education will try to maintain and seek to foster an inclusive understanding of society. With an orientation to provide awareness to the community about the importance of mutual respect, respect and cooperation with other religions, it is hoped that this will foster a sense of religious tolerance.

In increasing tolerance in society, each of us correctly and truly practices our religious teachings and practices Pancasila and respects followers of other religions. We must not insult or harass other people because of religious differences, he stressed (Patimah, 2014).

Tolerance does not mean that we participate in practicing the teachings of other religions, but tolerance is respecting the beliefs or beliefs of other people. Whereas multiculturalism is not a pragmatic political doctrine, but rather a perspective on human life, it can be said that the basic essence of multiculturalism is mutual understanding and mutual understanding among human beings. The process for building understanding and understanding can be started from creating cohesiveness and social inclusion in the form of knowledge transfer by building effective communication with individuals and groups with different backgrounds.

The explanation above can be understood in increasing tolerance means that we participate in respecting the beliefs or beliefs of others. Both from a social perspective, the process of building social understanding can be started from creating cohesiveness and social inclusion in the form of knowledge transfer by building effective communication with individuals and groups of different beliefs.

Religion is a belief system that contains teachings and instructions for its adherents to be safe (from the fires of hell) in life after death. So is religion as a means for humans to carry out

relationships/communication from one religion to another. This country of Indonesia has given freedom to choose / embrace a religion which is a manifestation of the implementation of democracy and living in mutual respect for one another. It is a sense of awareness that is able to provide solutions in human beings in religious life (Baidhaw, 2005).

Here even though the majority of our nation is Muslim, tolerance remains the main agenda. The government proclaimed "tri-religious harmony", namely internal religious harmony, religious harmony, and inter-religious harmony with the government. Every citizen is given the freedom to embrace religion according to their own beliefs, which is important for maintaining religious harmony.

As a whole, it has been explained how the life of tolerance is one of the deeper cultural heritages in the Baru Manis village that still exists today, namely Kenduri which is a tradition that has been going on for decades. Tradition, namely praying together attended by neighbors and led by traditional leaders or elder figures in a certain environment. Usually in tradition there is a banquet of food to commemorate events, ask for blessings and so on. Kenduri, better known as salvation or kenduren (the term kenduri for Javanese people) has existed since ancient times before entering religion in the archipelago (Pambudi, 2014).

In practice, kenduri is a gathering event, which is generally carried out by men with the aim of asking for the smooth running of everything that is intended from the organizer who invites people around who are elders or people who have expertise in that field.

In general, the kenduri is held after the evening prayer, and a tumpeng and bese rice are served (a rectangular covered woven bamboo dish that is brought home by someone from the slametan or kenduri event) for invited guests.

As for women, kenduri provides a private space for women to share information about their own family and other neighbours. This is where women can exchange stories freely without interference from the (men) community as long as they prepare food, because women will work on preparing kenduri in a relatively long time, which is around 4-7 days during the celebration.

From the explanation above, kenduren or kenduri is basically a ritual ceremony of salvation. This joint prayer procession was attended by neighbors, as well as led by traditional leaders or community leaders in the environment concerned. In kenduri usually served tumpeng complete with side dishes, this dish is distributed to those who attend the ceremony.

After making initial observations on Monday 12 February 2018 in Baru Manis Village, Bermani Ulu District, Rejang Lebong Regency, namely in the current Javanese community in Baru Manis village, there are 3 adherents, namely Islam, Christianity, and Sapta Darma.

The head of the village, Mr. Kusmin Bastari and his cousin, Mr. Saring, explained more deeply that the people in Baru Manis village tolerate each other even though they have different beliefs but maintain harmony with one another. This can be seen when their neighbors who have other religions experience a disaster, they visit them and while carrying out their worship they respect each other. When some people who adhere to the Islamic religion celebrate Islamic holidays, then some who adhere to Christianity and the Sapta Darma religion still respect them and even celebrate them even though it is not their religious holiday. And also during the Muharram month, as is the tradition of the Javanese people in Baru Manis Village, namely celebrating the earth's alms, called the month of Suro or called the farmer's birthday, they all celebrate and are tolerant of each other, even though they have different beliefs, the people in Baru Manis Village really hold tight to kinship and harmony with neighbors. -his neighbor. In community activities between adherents of Islam, Christianity and Sapta Darma remain one group, they do not make a problem about beliefs when in society. So that the people in Baru Manis Village look harmonious even though the people adhere to different beliefs. Kristen and Sapta Darma are still one group, they don't have a problem with their beliefs when they are in society. So that the people in Baru Manis Village look harmonious even though the people adhere to different beliefs. Kristen and Sapta Darma are still one group, they don't have a problem with their beliefs when they are in society. So that the people in Baru Manis Village look harmonious even though the people adhere to different beliefs.

Based on observations from the results of interviews with researchers with the village head, namely Mr. Kusmin Bastari and also a cousin, namely Mr. Saring, it can be understood that in Baru Manis village, people tolerate each other even though they have different beliefs, both from the Islamic religion, Christianity, and Sapta Darma, they tolerate each other. those who adhere to Islam celebrate Islamic holidays, so some who adhere to Christianity and the Sapta Darma religion still respect them and even celebrate them even though they are not their religious holidays.

Therefore, by paying attention to the condition of the people who can live in harmony even though there are three beliefs in it, this is the background for the author to try to find out "Educating the Values of Tolerance in the Traditions of the Javanese Community in Baru Manis Village".

B. Research Methods

This research uses a type of field research (field research), namely the type of research where data collection is carried out in the field, such as in the community environment, institutions and community organizations and educational institutions. The subject is the subject of the sentence (Poerwardarminta, 2014). Research subjects are people who are asked to provide information on a fact or opinion. As explained by Arikunto, research subjects are subjects intended to be studied by researchers (Arikunto, 2019). The data sources used in this research are primary data and secondary data. Primary sources are data that are directly and immediately obtained from data sources for research purposes and the main source for obtaining answers to the proposed research (Suratman, 1985). The primary data sources are data obtained from the first source, namely direct sources from respondents, namely: Village Head (Mr. Kusmis), Community leaders (Mr. Bastari, Mr. Jamudi, Mr. Sukidi and Mrs. Tumisem), Religious Leaders (Mr. Saring), and community research implementation of 5 people and several relevant parties. Secondary data sources are sources where researchers obtain data indirectly (Bisri, 2003). While the data which is secondary data is data that the research obtained through the Baru Manis village community, Kec. Bermani Ulu, Rejang Lebong Regency. Data obtained from existing data and having a relationship with the problem under study or complementary data sources that function to complement the data required by primary data, including documents related to research problems. Data collection techniques used in this study are observation, interviews and documentation. Data analysis techniques using data reduction, data presentation and data verification (Arikunto, 2019).

C. Result and Discussion

Research result

1. Forms of Existing Traditions in Baru Manis Village.

The traditional forms that exist in Baru Manis village are:

a. Happy Tradition

Based on the results of the interviews as a whole, in this case the researcher conducted interviews with the people in Baru Manis Village.

Researchers interviewed Mr. Kusmin, as the head of Baru Manis Village, he stated:

The tradition of salvation is a customary tradition that has been carried out for a long time and is part of life in this Baru Manis Village, many kinds are used in this tradition, for example, when building a new house, it is believed to pray that the house comfortable to live in and also people who are invited from both Muslim and non-Muslim religions.

This was also conveyed by Mr. Bastari, as Village Secretary of Baru Manis Village, He stated:

As for the traditional forms of salvation in this Baru Manis village, for example, the embedded tradition, such as praying together, where a banquet is provided as a form of gratitude, to commemorate the event, to ask for blessings, this is usually known as the tradition of salvation, usually in Baru Manis Village. In this case, the banquet food is usually a tumpeng complete with side dishes.

From this narrative, Mr. Kusmin and Mr. Bastari argued, the authors conclude that the tradition of salvation is a customary tradition that has been carried out for a long time and has become part of life in this Baru Manis Village, many kinds are used in this tradition, here is an example, in when building a new house, they believe in carrying out the tradition of salvation they believe that the house is comfortable to live in and also the people who are invited from both Muslim and non-Muslim religions. The form of the tradition of salvation is in the form of a prayer ritual and in the form of a thanksgiving event in this Baru Manis village, where the banquet is served as a form of gratitude, to commemorate the event, to ask for blessings, this is usually known as the tradition of salvation, usually in Baru Village. this sweet,

In this case the researcher interviewed Mr. Saring as a cousin of Baru Manis Village, he said:

The Javanese tradition that has been around for a long time around 1980 began to carry out the tradition in Baru Manis village, the tradition in Baru Manis village took various forms, starting from

the tradition of visiting cemeteries, baby birth ceremonies, this salvation ceremony, there is also the Kenduri tradition, this tradition is held by the Javanese. as a form of gratitude, there are forms of holding salvation, for example at the birth of a child they perform a salvation so that the child grows up healthy and becomes a pious and useful child.

This was also conveyed by Mrs. Tumisem, as a community member of Baru Manis Village, she stated:

In my opinion, the salvation tradition is a tradition that has been considered a gift or gift from God, the custom in general in Javanese society is the customary issue of holding celebrations. There are various types of celebration ceremonies that already exist in Baru Manis Village, in the form of commemorating birthdays, circumcisions, marriage, and death. Usually done in this sweet new village.

From the statements of Mr. Saring and Mrs. Tumisem, the author concludes that the old Javanese tradition around 1980 was carried out in Baru Manis Village. Traditions in Baru Manis Village take various forms ranging from traditions, commemorating birthdays, circumcisions, marriage, and death. This is held by the Javanese as a form of gratitude, while the form of holding salvation, for example at the time of birth, is called the tradition of the ceremony commemorating the birthday, followed by the tradition of the circumcision ceremony, with this tradition it is believed that their children will grow up healthy and become children who are compatible with other people. old pious and pious and useful.

b. Suronan Tradition

The researcher also interviewed Mr. Surmano as the Cashier of the Farmers Government in Baru Manis Village, he stated:

This suronan tradition means the tradition of ancestral heritage commemorating the Islamic year which is carried out every year on the 1st of Suro and has become a custom that cannot be abandoned and must be carried out by the people of Baru Manis Village.

This was similarly conveyed by Mrs. Sutrima as Head of Finance of Baru Manis Village, she stated:

Suro means commemorating the Islamic year where the community gathers and is carried out and the uniqueness of this tradition is that during Islamic and Javanese actual times where Muslims and non-Muslims who are accompanied participate in carrying out the tradition, usually in Baru Manis Village the place where the sura is carried out is usually at a hall village and in a large field.

As stated by Mr. Sugiono as the Head of the Six Baru Manis Villages, he stated:

In my opinion, there are many events and rituals in carrying out this suro tradition. First, the people of the new village are all sweet in the welcoming ceremony for 1 Muharam. This one suro tradition begins with a feast, which is continued to the village hall and continued with those who are harvested like the elder, then among others, during the festival. carried out at the village hall with bucu (tumpeng), serving nasi golong 7 bua. At the peak of the ritual, the wayang kulit event is held, on the 2nd Suro, there is a wayang kulit event for 2 nights and 1 day.

From the narrative of Mr. Surmono, Mrs. Sutrima and Mr. Sugiono above, it can be seen that this tradition of suronan means the tradition of ancestral heritage commemorating the Islamic year which is carried out every year on the 1st of Sugiono and has become a custom that cannot be abandoned and must be carried out by the people of Baru Manis Village. Suro means commemorating the Islamic year where the community gathers and is carried out and the uniqueness of this tradition is that during Islamic and Javanese actual times where Muslims and non-Muslims who are accompanied participate in carrying out the tradition, usually in Baru Manis Village the place where the sura is carried out is usually at a hall village and in a large field. In carrying out this suro tradition, first of all, the new village community is sweet throughout the welcoming ceremony for 1 Muharam, The tradition of one suro begins with a feast, which is continued at the village hall and continues with those harvested like the cousin, then among other things, during the festival, it is held at the village hall with a bucu (tumpeng), serving 7 pieces of golong rice. At the peak of the ritual, the wayang kulit event is held.

Researchers interviewed Mrs. Tukiya, as a resident of Baru Manis Village, she said:

In my opinion, one suro is the first day in the lunar calendar, one suro or called suro, which coincides with 1 muharram, the night of one suro is carried out on the night of the first day after sunset, usually on the night of one suro, one suro more falls on Friday legi they believe in On the night of one suro, it is forbidden to go anywhere except to pray or perform other services.

The same thing also happened to Sariah, a community member of Baru Manis Village, she said:

Ashura in the village of Barau Manis is referred to as the 10th of Muharram because that day falls on the tenth day. The 10th of Muharram is considered a big Islamic day because on that day many important events occur that reflect trials and struggles.

Researchers interviewed Mrs. Trianda Okta, as the Secretary of Baru Manis Village, said:

The suro tradition often referred to is a ritual carried out by the community, especially the people of Baru Manis Village to commemorate the arrival of the month of Muharram and to express gratitude to God for all the blessings given. The traditional ceremony of one suro itself has been carried out for a long time.

This was also conveyed by Mrs. Yani, as a resident of Baru Manis Village, She stated:

In my opinion, the Suro tradition ceremony is a tradition inherited from our ancestors which is still being preserved by the people of Baru Manis village. The people in Baru Manis village have a belief that if the suro tradition is carried out, there are not many difficulties in life, as there are no crop failures, large water sources, and The village does not have many sick people and vice versa if this tradition is not implemented because this tradition is believed to be a form of respect for the ancestors so that a society that is safe, comfortable, peaceful and limited in prosperity is formed from disasters.

Based on the results of the researchers interviewed Mrs. Tukiya, Mrs. Sariah, Mrs. Trianda Okta and Mrs. Yani, the authors concluded that one suro is the first day in the calendar of one suro or called suro, which is fixed at 1 muharram, the night of one suro is held on the night of the first day after sunset usually on one suro night, one suro lebi jatu on Friday legi they believe on one suro night it is forbidden to go anywhere except to pray or perform other worship. Ashura in Baru Manis Village is referred to as the 10th of Muharram because that day falls on the tenth day. The 10th of Muharram is considered a big Islamic day because on that day many important events occur that reflect trials and struggles.

c. Wedding Ceremony Traditions

The researcher interviewed Mr. Sukidi as the MTS teacher in Baru Manis Village, he said:

In my opinion, there are many forms of tradition in Baru Manis Village, especially here very often, at the time of the wedding ceremony there are traditions, for example, an example of one of the traditional Javanese ceremonies, starting from the siraman, whirring ceremony, there is also the panggih ceremony or gathering of the bride and groom, and many other forms. ceremonies and traditions that are always carried out in Baru Manis Village

Researchers interviewed Mrs. Puji as a Baru Manis Village community, she said:

The traditional form here is the tradition of wedding ceremonies, for example, pairs of tarup, tarup, which means seizures (bamboo aryang), which are installed as roofs so that the people in Baru Manis Village, both Muslim and non-Muslim, help and gather with other communities.

This was also conveyed by Mr. Jumadi as Chairperson of Sapta Darma Baru Manis Village, he stated:

Usually in carrying out traditions, even though I am a non-Muslim religion, I participate in any traditional ceremonies.

As stated by Mr. Yetus as the Protestant Christian Pastor of Baru Manis Village, he stated:

I take part in traditional events, both in wedding ceremonies, banquet ceremonies, even though I am a non-Muslim religion, I take part in any celebration, if I am prawned, I am very tolerant of what is made with existing traditions, it must be preserved, we show our solidarity in cooperation regardless of the activities carried out.

From the narratives of Mr. Sukidi, Mrs. Puji, Mr. Jumadi and Mr. Yutus above, it can be seen that there are many forms of tradition in Baru Manis Village, especially here very often, at the time of the wedding ceremony there are traditions, for example, an example of a traditional Javanese ceremony, one of which is, starting from siraman, there is a panggih ceremony, there is also a panggih ceremony or bride gathering, and many forms of ceremonies and traditions that are always carried out in Baru Manis Village. The traditional form here is the tradition of wedding ceremonies, for example, pairs of tarup, tarup means seizures (aryang bamboo) which are installed as roofs so that the community in Baru Manis Village, both Muslim and non-Islamic, they help and get together with other people. Usually in carrying out traditions, even though non-Muslim religions participate in any traditional ceremonies, if in prawns,

d. Kenduri Tradition

Researchers interviewed Mr. Sunarji as the Imam of the mosque in Baru Manis Village, He stated:

Tradition is a custom that is carried out in Baru Manis Village. This means that the community cooperates in carrying out the tradition of carrying out the Kenduri ceremony. The cone is served complete with side dishes which will later be distributed to all those present. In the Kenduri tradition, many attended the event. We gathered well together from non-Muslim religions also mingled in it".

The researcher interviewed Mr. Muji as a Baru Manis village community. He said:

The tradition is carried out at the time of the farmer's birthday celebration, the kenduri tradition, namely praying together and attended by neighbors led by traditional leaders or elder figures in Baru Manis Village. Usually during the ceremony, a tumpeng is served complete with side dishes which will later be distributed to all those present. In the kenduri tradition, many attend the event. We gather together, both from non-Muslim religions to join in.

From the narrative of Mr. Subarji, Mr. Muji above, it can be seen that the tradition is a custom that is carried out in Baru Manis Village. The Kenduri tradition is attended by many at the event. We gather together, both from non-Muslim religions to join in, the tradition is carried out at the time of the farmer's birthday celebration, the Kenduri tradition is to pray together and be attended by neighbors led by traditional leaders or the elder figures in the new village are sweet. Usually during the ceremony, a tumpeng is served complete with side dishes which will later be distributed to all those present. In the kenduri tradition, many attend the event. We gather together, both from non-Muslim religions to join in.

This was also conveyed by Mr. Koror as a resident of Baru Manis Village, he stated:

Forms of Traditions In the month of Ramadan or the coming of Eid al-Fitr, the place is at home, inviting people to come to the house starting from the house to the several houses we visited, then there is a feast of mugahan from 3 days, then 7th (pitungdinan), 40th days (patangdinan), 100 days (nyatusan) 1000 days (nyewu), in the event there are together for the deceased to receive forgiveness.

As stated by Mr. Mardi as a resident of Baru Manis Village, he stated:

Baru Manis Village usually takes the form of a Kenduri in the form of a banquet to commemorate the event, asking for blessings, this feast is usually known as kenduren.

From the narrative of Mr. Koror, Mr. Mardi above, it can be seen that the Forms of the Tradition of the festivities welcome the month of Ramadan or the entry of Eid al-Fitr, a place at home, inviting people to come to the house starting from the person's house to several houses that we visited, then there was a banquet from 3 days, telongdinan then 7th (pitungdinan), 40th day (patangdinan), 100th day (nyatusan) 1000th day (nyewu), in the event there is together for the deceased to get forgiveness in Baru Manis Village it is in the form of a Kenduri in the form of a banquet to commemorate an event, asking for blessings.

e. Birth Traditions

Researchers interviewed Mr. Wihanto, as a resident of Baru Manis Village, he stated:

In my opinion, the tradition of giving birth to a baby is a dream for every husband and wife or parents, including the birth for the first, second, third or so on. The baby order is mentioned in Islam, namely by saying the call to prayer for the newborn child in the left ear and iqomah in the baby's right ear, then followed by with good wishes.

As stated by Mr. Wagitok as a resident of Baru Manis Village, he stated:

In my opinion, there are many traditions that are carried out when a baby is born, such as the child's aqiqah ceremony, a celebration in the form of thanksgiving, the aim is for the child to become a smart, soleha child and useful for the homeland and the nation.

From the narrative of Mr. Wihanto, Mr. Wagianto above, it can be seen that the tradition of giving birth to a baby is a wish for every husband and wife or parents, including the birth for the first, second, third or so on. the left and iqomah of the baby's right ear are then followed by a prayer of congratulations. In my opinion, there are many traditions that are carried out when the baby is born, such as the child's aqiqah ceremony, congratulations in the form of thanksgiving. .

f. The tradition of visiting the Cemetery

The researcher interviewed Mr. Wagiyo as a community member in Baru Manis Village, he stated:

In my opinion, this tradition of visiting graves has been around for a long time, usually this tradition is carried out during the Eid al-Fitr holiday, it is usually carried out in Baru Manis village.

This was similarly conveyed by Mrs. Riski as a Baru Manis Village community, she stated:

The tradition of pilgrimages to graves is a tradition that is considered sacred and respected here. I believe that pilgrimages to graves are meant for those who have died to be accepted by God, the pilgrimage is used as an expression of prayers that are carried out in Baru Manis village.

From the narrative of Mr. Wihanto, Mr. Wagianto above, it can be seen that in my opinion the tradition of visiting cemeteries has been around for a long time, usually this tradition is carried out during Idhul Fitri, usually it is carried out in Baru Manis village. The tradition of pilgrimage to graves is a tradition that is considered sacred and respected here. I believe that pilgrimages to graves are meant for those who have died to be accepted by God, the pilgrimage is used as an expression of prayers that are carried out in Baru Manis village.

2. The Values Contained In The Tradition In Baru Manis Village

The values contained in the traditions or traditional ceremonies found in society in general and Javanese society in particular are in Baru Manis Village. Based on the results of the interviews as a whole, in this case the researcher conducted interviews with the people in Baru Manis Village.

Researchers interviewed Mr. Kusmin, as the head of Baru Manis Village, he stated:

In my opinion, there are values that are embedded in tradition, for example during the salvation ceremony held by Tuan Rumah where the community or members of the Baru Manis village gather to help residents who hold the ceremony, for example the women in the village help cook while the fathers help install the roof.

This was also conveyed by Mr. Bastari, as Village Secretary of Baru Manis Village, He stated:

In my opinion, the value contained in this tradition is the value of togetherness where Muslims and non-Muslims tolerate each other in any activity, including in the traditions contained in this Baru Manis Village, for example at the Rewang event where the event is held to help each other even though they are of different religions.

From this narrative, Mr. Kusmin and Mr. Bastari argued, the authors concluded that the values contained in the tradition are called the value of togetherness, even though they have different beliefs or religions. gentlemen helped to install the tarup, bought the chicken which was done together, and also in the traditional ceremony of embracing they were invited even though they had different religions they tolerated each other.

In this case the researcher interviewed Mr. Saring as a cousin of Baru Manis Village, he said:

In my opinion, the father in Baru Manis Village, as the oldest, has a lot of values contained in the tradition, both from the value of togetherness, the value of helping, the value of empathy, this is always seen in traditions that are carried out even though they are of different religions.

This was also conveyed by Mrs. Tumisem, as a community member of Baru Manis Village, she stated:

In my opinion, there are a lot of values that I see in the tradition of the value of helping, for example, if someone dies or suffers an accident from one of the residents, other residents help, both from the Islamic religion, the Sapta Dharma religion, and the Christian religion, we help each other and feel empathy for Ayang's family experienced this tragedy.

From the descriptions of Mr. Saring and Mrs. Tumisem, the authors concluded that the values that exist are in the tradition that is found in Baru Manis Village, both from empathy and from helping fellow people in Baru Manis village, both from Muslims, Sapta Darma, and Christians. assisting in events and good traditions that deal with misfortune.

3. Existing Traditions in Baru Manis Village

The implementation of traditions in the Javanese community, the authors conducted interviews with the community and researchers also made Baru Manis Village a research subject.

The researcher also interviewed Mr. Surmano as the Cashier of the Farmers Government in Baru Manis Village, he stated:

The tradition is carried out at the time of the farmer's birthday celebration, the tradition is usually the Kenduri tradition, namely praying together and attended by neighbors led by traditional leaders

or elder figures in Baru Manis village. Usually during the ceremony, a tumpeng is served complete with side dishes which will later be distributed to all those present in the Kenduri tradition.

The same thing happened to Mrs. Tukiya, as a resident of Baru Manis Village, she said:

As far as I know, this tradition is in the form of celebrations such as praying together, attended by the Baru Manis community which is usually led by a respected cousin, for example the puputan feast, the community does rewangan, some bring chicken, rice, coconut, vermicelli, and also donate money.

Based on the results of the researchers interviewed Mr. Sumarno and Mrs. Tukiya, the authors conclude that the tradition is carried out in the form of a tradition of salvation such as joint prayer, attended by the Baru Manis village community, in this tradition it is believed that in order to be harmonious, inter-religious cooperation must be mutual. In Baru village, they are sweet even though they have different religions, but in traditional events they work together and always get along well.

The researcher interviewed Mr. Sukidi as the MTS teacher in Baru Manis Village, he said:

The implementation of the tradition in Baru Manis is usually carried out as an example event, namely the 7th pregnancy, getting fortune, buying a new motorbike, erecting a house, getting married, circumcision, that's the event at home, if the event is on a large scale then the earth's alms is the place in the field in the village caress, it's a wide place, suroan is a wide place, the celebration of the month of Ramadan or the entry of Eid al-Fitr is a place at home, inviting people to come to the house starting from the person's house to several houses that we visited.

This was also conveyed by Mr. Jumadi as Chairperson of Sapta Darma Baru Manis Village, he stated:

The implementation of this tradition in Baru Manis Village is usually carried out when there is little fortune so the community and I come to the place where the traditional event is held which contains thanksgiving, prayers for the family and prayer together, then the community and I bring blessings of rice in baskets given by the event maker.

As stated by Mr. Yetus as the Protestant Christian Pastor of Baru Manis Village, he stated:

In carrying out the tradition usually in Baru Manis Village, namely the kenduri tradition, I take part in the kenduri event, even though I am a non-Muslim religion, I participate in any festivities. shows our cohesiveness in any collaboration activities according to the schedule"

From the narrative of Mr. Sukidi, Mrs. Puji, Mr. Jumadi and Mr. Yutus above, it can be seen that in carrying out the festivities tradition it does not differentiate between Islam and non-Muslims, all of them take part in carrying out the kenduri tradition in Baru Manis Village even though they are different, but the people of Baru Manis village uphold cooperation and live in harmony.

The researcher interviewed Mr. Sunarji as the Imam of the mosque, He stated:

The implementation of the tradition is usually carried out by the whole community cooperating in carrying out the tradition, especially carrying out the ceremony where the tumpeng is served complete with side dishes which will later be distributed to all those present. mingle in it.

According to Mr. Muji as a new villager, he is sweet, he said:

The tradition is usually carried out at the time of the farmer's birthday celebration, this tradition is to pray together and be attended by neighbors led by traditional leaders or elder figures in the Baru Manis village. Usually during the ceremony, a tumpeng is served complete with side dishes which will later be distributed to all those present. In the kenduri tradition, many attend the event. We gather together, both from non-Muslim religions to join in.

This was also conveyed by Mr. Koror as a resident of Baru Manis Village, he stated:

Carrying out the tradition in the month of Ramadan or the arrival of Eid al-Fitr is a place at home, inviting people to come to the house starting from the person's house to some of the houses we visited, then there is a feast of mugahan from 3 days, then 7th (pitungdinan) to 40 days (patangdinan), 100 days (nyatusan) 1000 days (nyewu), in the event there are together for the deceased to get forgiveness.

Based on some of the results of the researchers interviewed above, the authors concluded that the implementation of the kenduri tradition in Baru Manis village was carried out in accordance with the results of the researchers interviewed him in the year the tradition was still being carried out and carried out in

accordance with the existing forms of tradition in Baru Manis Village. The kenduri is in the form of a joint prayer event to ask for safety and the smooth running of his wishes. Tumpeng is one of the event equipment that is carried out. Tumpeng has various forms that are served and will later be distributed to neighbors.

Discussion

1. Forms of Existing Traditions in Baru Manis Village

Tradition or custom is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time or religion. The definition according to KBBI is a hereditary custom (from their ancestors) that is still carried out by the community; assessment or the assumption that existing methods are the best and correct (Poewardaminto, 2007).

Various forms of traditions or traditional ceremonies found in society in general and Javanese society in particular are a reflection that all plans, actions and deeds have been governed by noble values. These noble values are passed down from generation to generation. Changes in the values towards improvement in accordance with the demands of the times, what is clear is that the values emitted through traditional ceremonial procedures are a manifestation of the Javanese people's life order which is very careful so that in carrying out work to get safety both physically and mentally

The forms of tradition that have been carried out in the Baru Manis village at this time are as follows:

a. Happy Tradition

Slametan comes from the word slamet (Arabic: salamah) which means safe, happy, happy. Congratulations can be interpreted as a state of being released from unwanted events. Slametan is a ceremony of alms food and prayer together which aims to ask for safety and peace for the family members who organize it. salvation also states that the ceremony of salvation includes spiritual activities that aim to get the blessing of God. The slametan activity is a tradition for almost all life in Javanese villages. There are even those who believe that the slametan is a mandatory spiritual requirement and if it is violated it will result in unlucky or an accident.

Herusatoto also stated that: Selametan is a symbolic action of the Javanese to praise and get safety. Because it is used to seek salvation, every Javanese who has held a salvation ceremony feels at ease because he feels he has been saved by his God or hopes for salvation from the God he believes in (Herusatoto, 2013).

Selametan is a Javanese teaching to save souls who have died. Javanese people are people who live their daily lives using the Javanese language with various characters from generation to generation. The slametan is the Javanese version of what is perhaps the most common religious ceremony in the world, it symbolizes the mystical and social unity of those who participate in it. The slametan is a kind of collective vessel of society, bringing together various aspects of social life and one's experience, in a way that minimizes uncertainty, tension and conflict or at least is perceived to do so.

Based on the results of the author's several interviews with the community and the village head of Baru Manis regarding differences in backgrounds regarding the suronan kenduri tradition, he revealed that:

Selametans are divided into four types: (1) which revolve around life crises such as birth, circumcision, marriage, and death; (2) which have to do with Islamic holidays such as Maulid Nabi, Eid al-Fitr, Eid al-Adha and so on; (3) those related to village social integration such as village cleaning (literally means cleaning the village from evil spirits); (4) an interlude held at an irregular time, depending on extraordinary events that a person experiences such as departure for a long journey, changing place to change name, illness, being struck by sorcery (magic) and so on.

b. Suronan Tradition

One suro night is an inherent custom or tradition that is already ingrained in the people of Baru Manis Village. This tradition has been passed down from generation to generation and has been continuously maintained and carried out until now. This tradition is a traditional tradition carried out by the Javanese.

The tradition of suronan is to commemorate the Javanese year. Usually on the 10th of Suro and carried out by all villagers by bringing their own blessings. Suro activities are activities carried out in the month of Suro or Muharam in Islamic calculations.

Based on the results of the author's several interviews with the community and the village head of Baru Manis regarding differences in backgrounds regarding the suronan kenduri tradition, he revealed that:

We call this suronan tradition in Baru Manis Village, namely the night of one suro (earth alms) usually commemorating Islamic holidays, as for the purpose:

- 1) Suronan is an activity of praying with a ceremony of thanksgiving for the favors given by God. The contents of this ceremony are generally saying prayers to God, and the people do it solemnly, sincerely, humbly. The essence of the prayer is asking God so that the people of their village are always given safety from disturbances and disasters that occur and are given prosperity in the afterlife.
- 2) It can strengthen the ties of brotherhood, in suroan activities the community gathers together, both Muslims and non-Muslims in meetings such as during a wayang kulit performance, they can meet in a peaceful atmosphere, the important thing is that they are friends with one another even though they have different beliefs.
- 3) Through wayang kulit performances, it contains moral education and behavior that can be used as role models. In wayang kulit performances, the educational content conveyed by the puppeteer is closely related to the characters of the wayang puppets in the story they will be acting out. Good character is used as a guide for morals and behavior so that it is emulated sincerely in the form of humans who have good morals and ancestral manners.
- 4) Efforts to preserve the nation's culture, suroan which is filled with kenduri and performances which are cultures that have positive values and noble cultural heritage. The important thing in the activity is to participate in suroan activities as a form of sharing this cultural heritage.
- 5) Providing additional income for the community, by holding suroan activities filled with the community requiring all kinds of needs in order to respect each other apart from having different beliefs, all residents, both old, young and children, participate in enlivening the activity, various needs are provided, for example eating, drinking.

d. Wedding Ceremony Traditions

As for the procedures for Javanese wedding ceremonies, where most Javanese people also carry out such wedding ceremony procedures, therefore it can be concluded that most Javanese people who have fallen into these secretisms can be seen from the following points:

- 1) Looking for an auspicious day in setting a wedding date.

When Allah created the earth and everything in it, Allah always ended creation on the days He created by saying that everything was good. This states that all the days that God created are good, there are no bad days. With the Javanese concept of thinking, where they say that there are good days and bad days, this is contrary to the Bible which says that all days are good.

Besides that, when they are looking for a good day, they come to "smart people" to look for guidance or through primbon books, this is contrary to the Christian faith itself where God says that he is a jealous God, He gives orders so that we do not worship other gods, did not come to him prostrate or worship him. It is clear that it is wrong to come to "smart people" to seek guidance, because we as Christians have a God who is all-knowing and has power above all things.

- 2) Install tratag, tarub, and salvation (Making offerings)

The installation of the tratag followed by pairs of tarub is used as an official sign that there will be a celebration for the in-laws at home who will be holding a wedding. It is not wrong if this is made for art and beauty. But salvation, which is worship of the spirits of the ancestors, asking for salvation from them, and worshiping them by giving offerings is contrary to Exodus.

- 3) Panggih Ceremony

This entire panggih ceremony is against the Christian faith. Where their hopes are actually directed to the spirits that are considered to exist and have power over the lives of the Javanese, in Deuteronomy 10:17 it is written that; "For the Lord your God is God of gods and Lord of lords, a God who is great, strong and awesome, who shows no partiality or takes a bribe." So from this verse it is clear that there is no other God who is more powerful than our one God.

e. Kenduri Tradition

Kenduri in the Big Indonesian Dictionary (KBBI) means a banquet to commemorate events, ask for blessings, and so on. Kenduri or better known as Selamatan or Kenduren (the term kenduri for Javanese people) has existed since long ago before the arrival of religion to the archipelago (Poewardaminto, 2007).

In practice, kenduri is a gathering event, which is generally carried out by men, with the aim of asking for the smooth running of everything that is planned from the organizer who invites people around to come led by an elder or someone who has expertise in that field. .

In general, the festivities are held after the evening prayer, and a tumpeng and besek rice are served (a place made of woven bamboo covered with a rectangular shape that someone brings home from a lametan or kenduri event) for invited guests.

As for women, kenduri provides a private space for women to share information about their own family and other neighbours. This is where women can exchange stories freely without being disturbed by men while they are preparing food, because women will work on preparing kenduri in a relatively long time, which is around 4-7 days during the celebration.

Kenduri is still widely practiced by all levels of society, both urban and rural communities. Because kenduri is a social mechanism for maintaining integrity, by way of repairing cracks, and reaffirming shared ideals, as well as exercising social control over deviations from shared ideals. Kenduri as a social institution accommodates and represents many interests (Pambudi, 2014).

In Javanese society, daily life is closely related to ceremonies and ritual activities, both related to the circle of human life and other special events. Various traditional ceremonies are still held by the Javanese people and each traditional ceremony has different procedures and equipment.

Tumpeng is one of the ceremonial accessories that is always present in every Javanese ceremony or ritual. As ceremonial equipment, those used have symbolic meanings related to the ceremony.

f. Birth Traditions

The birth of a baby is a dream for every married couple or parents. No exception for the birth of the first child, second, third or so on. So it is no exaggeration if later the baby who has inhabited the womb for more than nine months is born into the world, will be welcomed by both parents and family with joyous feelings. This form of joy, in Java, is usually called the brokohan or barokah tradition.

The birth of a baby is welcomed according to Islamic procedures, namely by listening to the call to prayer in the left ear and iqomah in the baby's right ear. Then followed by a prayer of congratulations. After that, the planting of the placenta was carried out accompanied by Islamic prayers, then followed by a traditional ceremony, namely brokohan. by serving traditional food in the form of Warehouse rice complete with side dishes. The ceremony was closed with a prayer by the village elders. After that the invited guests came home with food provided by the host which was placed in the besek/encek.

In a ritual the birth of a baby is accompanied by the planting of the afterbirth after being cleaned of blood and put in a kwali, based on a sentthe leaf equipped with a needle, thread, a piece of paper, written in Javanese script. The placenta for boys is planted on the right side of the front door, while for girls it is planted on the left side of the front door. The ceremony held for newborns is called brokohan.

From some of these meanings, it can be specified that in the birth of a newborn baby there are several rituals that must be carried out before holding a brokohan salvation. Starting from listening to the call to prayer to the left ear and iqomah to the baby's right ear, followed by a prayer of congratulations. After that, the planting of the placenta was carried out accompanied by Islamic prayers. The next stage is the traditional ceremony, namely brokohan which is held on the day of the baby's birth.

g. The Visitation of the Cemetery

Pilgrimage is intentional to travel to a place (KBBI) (Poewardaminto, 2007). Meanwhile, in Shari'a terminology, the meaning of visiting graves is to visit them with the intention of praying for the occupants of the graves and taking lessons from their condition. Pilgrimage is a practice of most religious people that has important moral significance. Sometimes pilgrimages are made to places that are holy and important to the beliefs and faith concerned. the purpose is to remind again, strengthen the faith or purify oneself. the tradition of pilgrimage to the graves of certain people with the aim of seeking blessings or begging the spirits of ancestors or respected people to give and grant what they ask for.

In general, the purpose of pilgrimage can be classified into four things, including taktyarasa: pilgrimage with the aim of obtaining blessings and firmness in life (galap blessing); gorowasi: (visit to the legendary tombs to gain strength, popularity, personal stability, and longevity, seek inner peace; widiginong: (visit with the aim of seeking worldly wealth or worldly positions or seek fortune; samaptadanu: efforts to seek the happiness of posterity so that they are safe or to seek safety.

2. The Values Contained In Tradition In Baru Manis Village

Tolerance is one of the mindsets taught by Islam, especially tolerance regarding religion (Ali, 1991). One of the Islamic teachings outlined by God to guide Muslims in religious life is a verse which reads:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

There is no compulsion to (enter) religion (Islam); Indeed, there is a clear (difference) between the right way and the wrong way. Whoever disobeys Taghut believes in Allah, then in fact he has held on (tied) to a very strong knot that will not break. and Allah is All-Hearing, All-Knowing. (QS. Albaqarah (2): 256) (Departemen Agama Republik Indonesia, 2011).

In the verse above it is emphasized that religion (Islam) does not recognize elements of coercion. This applies to ways, not practice, attitude to life in all circumstances and fields, and is seen as one main thing. Islam does not intentionally teach not to use violence or coercion, but it also requires that a Muslim respect other religions and appreciate their followers in association.

a. Growing Empathy Between Religions In Baru Manis Village

One of the villages that upholds tolerance education in religious traditions is Baru Manis Village which has various religions and ethnicities. Even though there are several religions in Baru Manis Village, this does not hinder the lives of the community members but a harmonious relationship can be established.

Based on the results of the author's several interviews with the community and the Baru Manis village head regarding differences in religious backgrounds and a sense of empathy between religious communities that exist in community life, he revealed that:

The residents of Baru Manis Village consist of various layers of society, who come from different backgrounds. The people in Baru Manis Village live in harmony, security and peace, all the differences that exist are not an obstacle for the community in showing a sense of empathy in carrying out the Kenduri tradition. For example, the empathy of non-Muslim religions towards Muslim religions during Eid al-Fitr, people who are non-Muslims show their empathy by helping to carry out Eid prayers. By helping to maintain parking and arranging motorbikes for Eid al-Fitr prayer congregation. And conversely, if non-Muslims celebrate Eid, Muslims help by visiting the house as a form of harmony in social life.

Islam teaches to be able to maintain interreligious relations among fellow Muslims in order to avoid harm, maintain harmony between one another in order to create peace and tranquility. Establishing good relations with non-Muslims is not a sinful thing in Islam, in fact Islam recommends doing good to non-Muslims, as emphasized by Allah in the Qur'an in Surah Al-Baraqaarah verse 272 as follows:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ الْيَكْمَ وَأَنْتُمْ لَا تُظْلَمُونَ ٢٧٢

It is not your duty to guide them, but it is Allah who guides (gives taufiq) who He wills. and whatever good treasures you spend (in the way of Allah), then the reward is for yourself. and do not spend anything except for the sake of seeking the pleasure of Allah. and whatever good wealth you spend, surely you will be rewarded with enough while you will not be wronged (harmed) (Departemen Agama Republik Indonesia, 2011).

Thus that the difference in religion and belief was deliberately given by Allah SWT. So that humans compete with each other in doing good deeds, policies between one religion and another may not impose their will on others, because Allah the Almighty could easily unite mankind in one religion, namely Islam.

Islam really respects other religions and so do other religions. Thus the existence of differences in understanding in an issue, such as religion and belief should not be a reason to hold a dividing line in association (Ghazali, 2004).

From the explanation above, it can be concluded that differences are not a problem in the Baru Manis Village community to show a sense of empathy for the implementation of the Kenduri tradition or other religions. This can create a harmonious, safe and peaceful community life, this is to create an attitude of mutual tolerance between each religion.

b. Fostering Inter-Religious Cooperation

In interreligious social life, religious communities are part of the effort to create the common good and smooth relations between people of different religions, so that each group of religious people can carry out various demands of their respective religions (Munawar, 2003).

From the explanation above, it can be concluded that tolerance education in society will occur if we uphold the principles of mutual cooperation, empathy and mutual cooperation. Tolerance can also be manifested if we respect each other and foster good relations between different religions.

Based on the results of the author's several interviews with the community, cousins and the head of Baru Manis Village regarding the existence of Inter-Religious Cooperation according to what exists in people's lives, he revealed that:

We don't just show empathy and help each other. However, the new village government also establishes cooperation between people of various religions. For example involving non-Muslim communities in village government organizations. One of the new BMA Desa organizations, its members, including non-Muslims, are also involved. Tolerance education in the village is not only in the neighborhood but we also involve them in the membership of village community organizations. Differences in beliefs are not an obstacle for the community to carry out cooperation in order to create tolerance education.

It can be concluded that the condition of tolerance education in forming cooperation in Baru Manis Village is very appropriate as an example for the people of Baru Manis Village who join the organization, not only the Islamic religion, but non-Muslim religions also participate. in forming cooperation in the sweet new village.

In Islamic teachings it is stated that God made humans into nations and groups. This can be seen from the letter Al-Hujarat verse 13:

Amen وَقَبَائِلَ لِّتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

O mankind, We have indeed created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing (Depatemen Agama Republik Indonesia, 2011).

Thus, the authors can conclude that religious belief tolerance education will never diminish the sense of nationhood and love for the homeland. Public relations with other nations (non-Muslims) are all peaceful, it is best to uphold the principles of cooperation, mutual empathy and mutual cooperation in matters that contain good for mankind because all humans were created by Allah from one source (namely the Prophet Adam) so that they should not stab each other. or mutual hostility between them, otherwise the strong crush the weak. That a good relationship between adherents of one religion with another in association and life together is by respecting and looking after each other and avoiding things that can cause harm or offend inter-religious beliefs.

3. Implementation of Existing Traditions in Baru Manis Village

In carrying out the tradition in Baru Manis Village, the Javanese community gave birth to many traditions which are still carried out today, before we first understood the concept of society.

a. Happy Tradition

The time for carrying out the salvation tradition is in the form of rituals carried out in Javanese society. The celebration was carried out by the Javanese people. The event was held in the form of a thanksgiving event by inviting several relatives and neighbors.

The implementation of the salvation ceremony includes spiritual activities that aim to get the blessing of God. Implementation of traditions which 1) revolve around life crises such as birth, circumcision, marriage, and death; (2) which have to do with Islamic holidays such as Maulid Nabi, Eid al-Fitr, Eid al-Adha and so

on; (3) those related to village social integration such as village cleaning (literally means cleaning the village from evil spirits); (4) an interlude held at an irregular time, depending on extraordinary events that a person experiences such as departure for a long journey, changing place to change name, illness, being struck by sorcery (magic) and so on.

b. Suronan Tradition

This tradition has been passed down from generation to generation and has been continuously maintained and carried out until now. This tradition is a traditional tradition carried out by the Javanese. The tradition of suronan is to commemorate the Javanese year. Usually on the 10th of Suro and carried out by all villagers by bringing their own blessings. Suroan activities are activities carried out in the month of Syuro or Muharram in Islamic calculations. We call this tradition of suronan in Baru Manis village, namely the night of one suro (earth alms) usually commemorating Islamic holidays, as for the purpose:

- 1) Suronan is an activity of praying together with a ceremony of thanksgiving for the blessings that God has given. The contents of this ceremony are generally saying prayers to God, and the people do it solemnly, sincerely, humbly. The essence of the prayer is asking God so that the villagers are always given safety from disturbances and disasters that occur and are given prosperity in the afterlife.
- 2) It can strengthen the ties of brotherhood, in suroan activities the community gathers together, both Muslims and non-Muslims in meetings such as during a wayang kulit performance, they can meet in a peaceful atmosphere, the important thing is that they are friends with one another even though they have different beliefs.
- 3) Through wayang kulit performances, it contains moral education and behavior that can be used as role models. In a wayang kulit performance, the educational content conveyed by the puppeteer is closely related to the character of the wayang children in a story that will be acted out. Good character is used as a guide for morals and behavior so that it is emulated sincerely in the form of humans who have good morals and ancestral manners.
- 4) Efforts to preserve the nation's culture, suroan which is filled with kenduri and performances which are cultures that have positive values and noble cultural heritage. The important thing in the activity is to participate in suroan activities as a form of sharing this cultural heritage.
- 5) Providing additional income for the community, by holding suroan activities which are filled by the community in order to respect each other. In addition to having different beliefs, all residents, both old and young, and children participate in enlivening the activities, various needs are provided, for example food and drink.

c. Wedding Ceremony Traditions

In carrying out the wedding ceremony tradition regarding Javanese wedding ceremony procedures, where most Javanese people also carry out such wedding ceremony procedures, therefore it can be concluded that most Javanese people have fallen into secretism. This syncretism can be seen from the following: 1) Determining an auspicious day in setting a wedding date 2) Putting tratag, tarub, and salvation (making offerings). 3) Panggih Ceremony.

d. Festive tradition

In carrying out the kenduri tradition, it is a gathering event, which is generally carried out by men, with the aim of asking for the smooth running of everything that is planned from the organizer who invites people around to come led by an elder or someone who has expertise in that field. . In general, the kenduri is held after the evening prayer, and a tumpeng and besek rice are served (a place made of woven bamboo covered with a rectangular shape that someone brings home from a lametan or kenduri event) for invited guests. In Javanese society, daily life is closely related to ceremonies and ritual activities, both related to the circle of human life and other special events. Various traditional ceremonies are still held by the Javanese people and each traditional ceremony has different procedures and equipment. Tumpeng is one of the ceremonial accessories that is always present in every Javanese ceremony or ritual. As ceremonial equipment, those used have symbolic meanings related to the ceremony.

e. Birth traditions

The birth of a baby is a dream for every married couple or parents. No exception for the birth of the first child, second, third or so on. So it is no exaggeration if later the baby who has inhabited the womb for more

than nine months is born into the world, will be welcomed by both parents and family with joyous feelings. This form of joy, in Java, is usually called the brokohan or barokah tradition.

In carrying out the Javanese tradition, the birth of the baby is welcomed according to Islamic procedures, namely by listening to the call to prayer in the left ear and iqomah in the baby's right ear. Then followed by a prayer of congratulations. After that, the planting of the placenta was carried out accompanied by Islamic prayers, then followed by a traditional ceremony, namely brokohan. by serving traditional food in the form of Warehouse rice complete with side dishes. The ceremony was closed with a prayer by the village elders.

In a ritual the birth of a baby is accompanied by the planting of the afterbirth after being cleaned of blood and put in a kwali, based on a senthe leaf equipped with a needle, thread, a piece of paper, written in Javanese script. The placenta for boys is planted on the right side of the front door, while for girls it is planted on the left side of the front door.

f. Grave Pilgrimage Tradition

In general, the purpose of carrying out the pilgrimage tradition can be classified into four things, including taktyarasa: pilgrimage with the aim of obtaining blessings and firmness in life (ngalap blessing); gorowasi: (visit to the legendary tombs to gain strength, popularity, personal stability, and longevity, seek inner peace; widiginong: (visit with the aim of seeking worldly wealth or worldly positions or seek fortune; samaptadanu: efforts to seek the happiness of posterity so that they are safe or to seek safety.

D. Conclusion

Based on the results of the study, it can be concluded that: First, the forms of tradition that exist in Baru Manis Village are the salvation tradition, the Suronan Tradition, the wedding ceremony tradition, the Kenduri tradition, the baby birth tradition and pilgrimage traditions cemeteries. Second, values contained in the traditions in Baru Manis Village: Growing Empathy Between Religions, Growing Cooperation Between Religions, high principles of mutual cooperation and mutual empathy. Third, the implementation of the tradition, namely salvation is carried out to get the blessing of God, the Suronan Tradition. The contents of this ceremony are generally saying prayers to God, the tradition of the wedding ceremony is to determine auspicious days, put on tarub, get married, and celebrate.

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